

# CHRISTIAN DOCTRIN.

Composed by the R. Fa-  
ther ROBERT BEL-  
LARMIN of the So-  
ciety of JESUS, &  
Cardinal.



9  
Permissu Superiorum 1675.

THE A.B.C.

✠ A B C D E F G H I  
K L M N O P Q R S T  
V W X Y Z.

✠ A a b c d e f g h i k l  
m n o p q r s t u v w x y  
z & . Amen.

✠ A B C D E F G H I K  
L M N O P Q R S T V W  
X Y Z.

✠ A a b c d e f g h i k l m  
n o p q r s t u v w x y z



A · SHORT  
CHRISTIAN  
DOCTRIN, TO BE  
LEARNED BY HART.

---

*Of a Christian: & Sign of  
the holy Crosse.*

MASTER.

**A**RE you a Christian?  
SCHOLLER.

I am by the grace of God.

M. What meane you by a  
Christian?

A s

S.

*A short*

S. Him, that maketh profession of the Fayth & Law of Christ.

M. In what doth the faith of Christ chiefly consist?

S. In two principal mysteries, which are included in the sign of the holy Crosse, that is : in the Vnity, and Trinity of God : and in the Incarnation & Death of our Saviour.

M. What meaneth Vnity, & Trinity of God?

S. That in God there is one only Divinity, or Divine Nature, which nevertheless is in three divine Persons,  
that

**Catechisme**

that are called *Father, Son, & holy Ghost.*

**M.** *Wherefore are these three Persons Divine?*

**S.** Because the *Father* hath no beginning, from any other Person. The *Son* proceedeth from the *Father.* And the *holy Ghost* from the *Father, & from the Son.*

**M.** *Wherefore are these three Persons, one only God?*

**S.** Because they have one self Essence, one-self Power, one-self wisdom, & one-self Goodnes.

6 *A short*

*M.* What meaneth Incarnation, & Death of our Saviour?

*S.* That the Son of God; who is the second Person of the most Blessed Trinity, became man, & died upon the Crosse to save us.

*M.* How are these two mysteries included in the sign of the Crosse?

*S.* Because we make the sign of the holy Crosse, putting our right hand, first to the head, saying, In the name of the Father, then to the breast, saying, & of the Son: finally to the left

**Catechisme.**

7  
left & right shoulder, say-  
ing, & of the holy Ghost.  
Amen.

M. How then is there shewed  
the first mystery of the  
most B. Trinity?

S. Because this word, In the  
Name, signifieth the Unity,  
& the other words signify  
the Trinity.

M. Shew now the second.

S. The figure of the Crosse  
doth represent the death of  
our Saybour, who after he  
was made man, and had  
taught the way of salvari-  
on by doctrine, example,  
& miracles, died crucified

8      *A short*  
upon it.

*A Declaration of the Creed.*

M. **W** Hich is the rule of  
beliefe!

S. It is the Symbol of the  
Apostles, which commonly  
we call the Creed.

M. Say that Creed.

S. 1. I believe in God, the Fa-  
ther Almighty, Creator of  
heaven & earth.

2. And in IESVS CHRIST  
his only Son our Lord.

3. Who was conceived by the  
holy Ghost, born of the Vir-  
gin Mary.

*A Suffe-*



Catechisme:

9

4. Suffered under Pontius Pilate was crucified, dead, and buried.

5. Descended into hell, the third day he rose again from death.

6. Ascended into heaven, sitteth at the right hand of God the Father Almighty.

7. From thence he shall come to judge the living, & dead.

8. I believe in the holy Ghost.

9. The Holy Catholique Church, the Communion of Saints.

10. Remission of sins.

11. Resurrection of the flesh.

A 5

12. Life

12 *Life everlasting. Amen.* got

*M. Who made this Creed? by*

*S. The twelve Apostles and therefore there be twelve articles.*

*M. What do these articles briefly contain?*

*S. All that, which principally & expressly we must believe of God, and of the Church his Spouse: because the eight first articles appertain to God the four last to the Church.*

*M. Declare the first article.*

*S. I firmly believe in one only God, who is the naturall Father of his only begotten*

*gotten*

begotten Son: & is also Father  
by grace of all good Chri-  
istians, who are therefore call-  
ed the adoptive sons of God:  
finally, he is Father by Crea-  
tion of all other things. And  
this God is *Omnipotent*, be-  
cause he can do all that he  
will, and hath created of  
nothing Heaven and Earth,  
with whatsoever is in them,  
that is, the whole Vniversall  
world.

*M. Declare the second arti-  
cle.*

*A. I believe also in IESVS  
CHRIST, who is the only  
begotten Son of God the  
Father,*

Is

*A short*

Father, because he was  
gotten of the same Father  
eternally, & is God eternally  
infinite, omnipotent, Creator,  
and Lord of us, and  
of all things, as is the Father.

M. *Declare the third.*

S. I believe that IESUS  
CHRIST is not only true  
God but also true Man  
because he hath taken  
mans flesh of the Immaculate  
Virgin Mary, by virtue  
of the Holy Ghost,  
so was born on earth of  
Mother without a Father  
as in heaven he was born

of a Father without a mother.

*A. Declare the fourth.*

I believe that I E S V S  
CHRIST, to redeem the  
world with his precious  
blood suffered under Pon-  
tus Pilate Governour of  
Iudea, being scourged,  
crowned with thorns, and  
hanged vpon a Crosse, on  
which he died; and being  
taken down from the same,  
was buried in a new sepul-  
cher.

*M. Declare the fifth.*

I. I believe that I E S V S  
Christ, as soon as he was  
dead,

dead, went with his soul  
 into the *Limbus*, or place  
 of holy Fathers & the third  
 day which was the Sunday  
 he rose again glorious and  
 triumphant.

*M. Declare the sixth.*

*S.* I believe, that **IESU**  
**CHRIST**, after he had re-  
 mained forty daies with  
 the Holy Apostles, to prove  
 by many apparitions his  
 true Resurrection, mount-  
 ed up to the highest hea-  
 ven, and there sitteth above  
 all the quires of Angels  
 at the right hand of his  
 Father, that is, in glory  
 equal

so equal to the Father as Lord  
and Governour of all crea-  
tures,

*M. Declare the seveaventh.*

*S.* I believe, that the same  
our Lord, in the end of  
the world, shall come from  
heaven with most great  
power and glory, & shall  
judge all men, giving to  
every one the reward, or  
punishment he hath deser-  
ved.

*M. Declare the eight.*

*S.* I believe in the Holy  
Ghost, who is the third  
Person of the most Bles-  
sed Trinity, and proceedeth  
from

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 into the *Limbus*, or place  
 of holy Fathers & the third  
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punishment he hath deser-  
ved.

*M. Declare the eight.*

*S.* I believe in the Holy  
Ghost, who is the third  
Person of the most Bles-  
sed Trinity, and proceedeth  
from

from the Father and the Son, and is in all, and every thing equall to the Father, and to the Son: that is, he is God, Eternal, Infinite, Omnipotent. Creator and Lord of all things, as the Father and the Son.

*M. Declare the ninth.*

*S.* I believe also that there is a Church, which is the Congregation of all faythfull Christians that are baptized: and I do believe and confesse the fayth of Christ our Lord, and acknowledg the high Bi-  
shop

shop of Rome for Vicar of  
the same Christ on earth.

*M. This Church, why is it  
called Holy & Catholi-  
que?*

*S. Holy, because Christ the  
head thereof is holy: & for  
that it hath many Holy  
members, the Fayth, & Law,  
& Sacraments holy: & it is  
called Catholique, because it  
is Vniuersal.*

*M. What signifieth the Com-  
munion of Saints?*

*S. It signifieth the partici-  
pation of prayers & good  
works that are don in  
that Church even as in a  
B                      mans*

mans body , all the partes thereof be partakers of the good of one member.

*M. Declare the tenth.*

S. I believe that in the Holy Church there is true remission of sins , by means of the Holy Sacraments , & that in the same Church sinful men become the children of God , & heyres of Paradise.

*M. Declare the eleventh.*

S I Believe , that in the end of the world , all men shall rise , taking again the same bodies which before they had

had, and this by the power of God, to whom nothing is impossible.

*M. Declare the l<sup>st</sup>.*

*S.* I believe that for good Christians there is life everlasting, full of all felicity, and free from all kind of evil, as contrariwise for Infidels, and for evil Christians, there is eternal death, replenished with all misery, and void of all good.

*M. What mean you by the word. Amen?*

*S.* I mean, so it is in truth

*A Declaration of the Pater  
Noster, & Ave Mary.*

*M.* **H**AVING spoken now  
of that which we  
must believe, let us  
see if you know that which  
we must hope for, and of  
whom we must have hope.  
*Know you then, the Pater  
Noster?*

*S.* I know it right wel, for  
it was the first thing that I  
learned, & I say it every  
morning & evening, toge-  
ther with the *Ave Mary* &  
the *Creed*.

*M.* Say then the Pater no-  
*ster.*

*S.*

S. Our Father which art in heaven.

1. Hallowed be thy name.

2. Thy kingdom come.

3. Thy will be don in earth, as it is in heaven.

4. Give us this day our daily bread.

5. And forgive us our debts, as we also forgive our debtors.

6. And lead us not into temptation.

7. But deliver us from evil. Amen.

M. Who made this prayer?

S. Christ our Saviour and therefore it is the most ex-

B 3 cellent

*A short*  
 cellent of all other prayers.

*M. What is briefly contained  
 in this prayer?*

*S. All that we can demand  
 and hope for of God: for  
 there be seven petitions.  
 In the first four we demand  
 that he give us all good:  
 In the three following, that  
 he deliver us from all evil.  
 And concerning that which  
 is good, we first demand  
 the glory of God. Second-  
 ly our greatest good. Third-  
 ly grace to obtain it. Four-  
 thly the means to get, and  
 keep the said grace. Tou-  
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ching that which is evil, we demand that he deliver us from evils past; Secondly from evils to come; Thirdly from evils present, and so from all evils.

*M.* What is meant by those words: Our Father which art in heaven?

*S.* This is a little Preface, wherein is given the reason, why we should have courage to speake unto so great a Lord, and to hope that he will grant our request. We say then, that God is our Father by

Creation, & Adoption, & therefore as Children we are to have recourse to him; & we adde, that he is in Heaven, as Lord of the Universal World.

*M. Declare the first petition.*

S. In the first petition we demand, that God be known of all the world and that his holy Name be honoured, and glorified of all, as it becommeth.

*M. Declare the second.*

S. We demand in the second, that the Kingdom which he hath promised

us,

us, come speedily, that is  
to say, that the battails en-  
ded, which we have with  
the diuel, the world, and  
the flesh, we may arive to  
everlasting felicity, where  
we shall raign with God,  
without any impediment.

*M. Declare the third.*

*S.* We demand in the  
third, the grace of God,  
that we may perfectly o-  
bey his holy Commande-  
ments, as the Angels do  
alwayes obey him in hea-  
ven. Because the ladder to  
mount up to heaven, is the

B 5

Obe-

Obedience of his Commandments.

*M. Declare the fourth.*

S. We demand in the fourth our daily Bread as well spiritual, that is, the word of God, and the Sacraments, as corporal, that is, sustenance and apparel. For the word of God preached unto us by preachers, & read by us in spiritual books, & the Holy Sacraments (chiefly of Confession and Communion) are most efficacious means, on their part (that is, if we our selves be

be not in fault, to obtain, and conserve the grace of God, of which we have spoken in the former petition. Sustenance and Apparel is necessary for us, to maintain this our life in the service of God.

*M. Declare the fifth.*

*S.* We demand in the fifth, that God deliver us from evils past, that is, from sins already committed, remitting unto us the debt of the fault, and of the pain which for them we have incurred. And  
we

we adde: *As we forgive our*  
*debtors their debts*, that is  
 as we pardon the offence  
 of our enemies: for it is  
 not a reasonable thing  
 that God forgive us our  
 sins, which are most grie-  
 vous, if we will not pardon  
 the injuries done unto  
 us, which are offences of  
 small importance.

*M. Declare the sixth.*

*S. We demand in the*  
*sixth*, that God will deli-  
 ver us from Tentations  
 which are evils to come,  
 by not permitting us to be  
 tempted: and giving us  
 grace

grace, that we be not overcome.

*M. Declare the seventh.*

*S.* We demand in the seventh, that God will deliver us from evil present, that is, from all affliction and misery, and also from all vayne prosperity and temporal advancement, if he see that it be hurtfull to our souls salvation.

*M. Say now the Ave Mary.*

*S.* Haile Mary full of grace, our Lord is with thee, blessed art thou amongst women:



& blessed is the fruit of thy  
womb. IESVS: Holy Mary  
Mother of God, pray for us  
sinners, now and in the hour  
of our death. Amen.

M. By whom were these words  
spoken?

S. Partly by the Archangel  
Gabriel, partly by S. Eliza-  
beth, and partly by the Ho-  
ly Church.

M. To What effect do you  
say the Ave Mary, after  
the Pater Noster?

S. To the end, that by the  
intercession of the most B.  
Virgin



Virgin Mary, we may more easily, obtain what we demand of God, because she is the Advocate of sinners, full of mercy, and withall is in heaven above all the Quires of Angels, and most acceptable to God.

*M.* Have you not recours for help also, unto other Saints?

*S.* We have recours to all the Saints, and in particuler to the Saint of our Name, as our Patron, and to our Angel Guardian.

*of*

Of the Commandements  
of God.

**M.** **L** Et us come now to  
that, which we must  
doe, to love God, &  
our Neighbour Say then the  
ten Commandements

**S** I am the Lord thy God.

1. Thou shalt not have any  
other Gods before me.

2. Thou shalt not take the  
name of God in vayne.

3. Remember thou sanctify  
the festival dayes.

4. Honour thy Father and  
Mother.

5. Thou shalt not murder.

6. Thou

6. Thou shalt not commit adultery.

7. Thou shalt not Steal.

8. Thou shalt not beare false witnes.

9. Thou shalt not desire thy neighbours wife.

10. Thou shalt not covet thy neighbours goods.

M. Who gave these Commandements?

S. God himself in the old Law, and afterwards Christ our Lord hath confirmed them in the New.

M. What doe these Commandements contain in brieife?

S. All that which we must  
C                      doe

doe , to love God , and our neighbour. Because the first three teach us how we ought to behave our selves towards God, in our words, and works. The other seven do teach vs to do good to our neighbour , & not to hurt him in his person , in his honour, in his goods, neither in deeds , words , nor thought. And so the end of all the Commandements , is the Commandement of Charity , which doth command us to love God above all things, and our Neighbour as our selves,

*M. Declare the first Com-  
mandement.*

*S. In the beginning, God doth admonish us, that he is our true and supreme Lord, and therefore we are obliged to obey him, with all diligence. Next, he commandeth us, not to acknowledge any other for God: wherein the Pagans and Infidels do sin, who worship Creatures instead of the Creator: also Witches and Inchanters, who take the Divil for their God.*

*C 2*

*M.*

*M. Declare the second Com-  
mandment.*

*S. The second commande-  
ment forbiddeth Blasphe-  
mies, which are most grie-  
vous sins. Also all false or  
not necessary oathes: break-  
ing of vowes; and all other  
dishonour that is don to  
God in words.*

*M. Declare the third.*

*S. The third doth command  
the keeping of Feasts, and  
Holy dayes: which consists  
in abstaining from servil  
works thereby to have time  
to employ our selves in  
con-*

considering the benefits of God, visiting of Churches, praying, or reading of spiritual books, hearing divine service, and Sermons, and doing such other like spiritual, and holy works.

*M. Declare the fourth.*

S. The fourth ordaineth, that we honour our Father and Mother, not only with reverence of words, or uncovering our head to them but also by helping and succouring them in their necessities. And what we say of Father and

Mother, we ought also to observe towards other our Neighbours, although there be not so great obligation as to Father and Mother, who have given us our being, and have brought us up with their great labours, & pains.

*M. Declare the fifth.*

S. In the fifth, is commanded, that we kill no body unjustly, nor do them any harme in their persons: and I say, *unjustly*, because Judges who condemn malefactors to death, and Ministers of Iustice, who put them

them  
dier  
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them to death, as also soldiers in just Wars, do not sin whilst they wound, or kill.

*M. Declare the sixth.*

S. The sixth commandeth that we commit not Adultery, that is, to sin with the wife of another man: and it is also understood, that we commit not Fornication, or any other carnal sin.

*M. Declare the seventh.*

S. The seventh commandeth, that no man take away the goods of others secretly, which is called theft;

nor commit any deceit in  
selling, buying, and like  
bargains; and finally do no  
harme to his neighbour in  
his goods.

*M. Declare the eight.*

S. In the eight is forbidden  
false witnesse, murmuring,  
detracting, flattering, lying,  
and all other hurt, which  
is don to our neighbour with  
our tongue.

*M. Declare the two last.*

S. God commandeth in the  
two last precepts, that none  
desire the wife, nor goods  
of another; because he that  
seeth

seeth our harts, will have us holy and clean not only outwardly but also inwardly, that so we may be entirely and truly just.

Of the Commandements of the Church: & of Counsels.

M. **A**DD E now to the Commandemens of God, those few which the Church addeth.

S. The Commandements of the holy Church are six:

1. To hear masse upon all the Sundayes, and Holydayes of precept.
2. To fast Lent, Vigils of precept, and Emberdayes,

C ;

&

and not to eat flesh on Fridayes, & Saturdayes.

3. To confesse our sins, at the least once a yeare.

4. To receave the Blessed Sacrament, at the least at Easter.

5. To pay our tithes truly.

6. Not to celebrate Marriage in tyme forbidden: that is from the first Sunday of Advent until after the Epiphany; and from the first day of Lent till Low-Sunday.

*M.* Besides the Commandements, which we all are bound to keep, be there any Counsels?

*sels of Perfection?*

S. There be three Counsels by our Saviour Christ given to those that desire to attain to Perfection.

*M. Which be these Counsels?*

S. Voluntary Poverty, Perpetual Chastity, and Obedience in every thing, that is not sin.

*Of the Sacraments.*

*M. W*E have already treated of that which we must believe, hope for, and doe; it remaineth that we speake of the holy Sacraments, by whose means  
we

we obtain the grace of God *M.*  
 Say therefore, how many Sa- *m.*  
 craments be there? *S.*

*S.* There be seven, to wit,  
 1. Baptism. 2. Confirmation,  
 3. Eucharist. 4. Penance,  
 5. Extreme-Vnction, 6. Or- *th.*  
 der. 7. Matrimony. *vi.*

*M.* Who ordained these Sa- *M.*  
 craments? *E.*

*S.* Christ IESVS our Lord: *S.*

*M.* What effect doth Baptism  
 worke? *w.*

*S.* It maketh a man become  
 the Child of God, & heyre  
 of Paradise: it blotteth out  
 all sins, and filleth the soul  
 with grace, & spiritual gifts. *l.*

*M.*

Q. *M. What effect doth Confirmation worke?*

A. It fortifyeth man that he be not afrayd to confesse the sayth of Christ our Lord, & so it maketh him become the true souldier of our Saviour.

Q. *M. What effect worketh the Eucharist?*

A. It nourisheth Charity, which is the life of the soul, and doth daily increase it more. And therefore it is given vnder the forme of bread, though truly it be not bread, but the

the true & real body of our Lord: as likewise that which is in the chalice, is not wine, albeit it seeme wine, but it is the true and real blood of the same Christ our Lord vnder the forme of wine.

*M. What effect worketh penance?*

*S. It forgiveth sins committed after Baptism, & bringeth man again to the friendship of God, who through sin was become his enemy.*

*M. What must we do to receive this Sacrament?*

*S. We must first have sorrow*



row for our sins, with a firme purpose never more to commit them. Then we must confesse them to a Priest approved by Superiours: and finally we must doe the pennance that is injoyned us by the Priest.

*M. What effect doth Extreme Vnction worke?*

*S.* It blotteth out the reliques of sin; giveth joy and strength to the soul to fight against the diuel in the last hour; and also helpeth to recover bodily health, if it be so expedient for the salvation of the soul.

*M.*

*M.* What effect worketh the  
Sacrament of Order?

*S.* It giveth vertue and grace  
to Priests, and other Mini-  
sters of the Church, to be  
able to performe well their  
duties.

*M.* What effect hath the Sa-  
crament of Matrimony?

*S.* It giveth vertue, and  
grace to those that be law-  
fully joyned together, to  
live in Matrimony with  
peace and charity; and to  
beget, and bring up their  
children in the fear of  
G O D, to the end they  
may

may have joy in this life, & the other.

Of the Theological, & Cardinal Vertues:

M. **W**E have now ended the four principal parts of the Christian Doctrine, which be, the Creed, the Pater noster, the Commandments, and the Sacraments: We will now speake of Vertues and Vices, and of some other things which do help us much to live conformably to the will of God. Tell me therefore, How many principall Vertues be there?

P

S.

50      *A short*

**S.** There be seven. Three Theological, and four Cardinal, or most Eminent.

**M.** Which be the Theological?

**S.** Fayth, Hope, and Charity.

**M.** Wherefore be they called Theological?

**S.** Because this word Theological, signifieth a thing that regardeth, or appertaineth to God.

**M.** How doth Fayth then appertain to God?

**S.** Because it maketh us believe, all that which God hath revealed to his Holy Church.

**M.**

**M.** How doth Hope pertain to God?

**S.** Because it maketh us put our trust in God, and hope for eternal life of him, by means of our merits, which yet doe proceed from his grace.

**M.** How doth Charity pertain to God?

**S.** Because it maketh us love God above all things, and our neighbour as our selves; for the love of God.

**M.** Which be the Cardinal Vertues?

32 *A short*  
S. Prudence, Iustice, Forti-  
tude, & Temperance.

M. *Why be they called Cardi-  
nal?*

S. Because they be the prin-  
cipal, & as it were the foun-  
tains of good works.

M. *Declare the offices of these  
virtues?*

S. Prudence maketh us con-  
siderate and wary in every  
thing, to the end we be not  
deceived, nor deceive o-  
thers. Iustice maketh us  
render vnto others that  
which is theirs. Temperance  
maketh us bridle our disor-  
dinat desires, Fortitude ma-  
keth

keeth us fear no danger, nor death it self, for Gods service.

*Of the gifts of the holy Ghost.*

**M.** **H**ow many be the gifts of the holy Ghost?

**S.** They be seven. 1. Wisdom. 2. Vnderstanding. 3. Counsell. 4. Fortitude. 5. Knowledge. 6. Piety. 7. Fear of God.

**M.** Where to do these gifts serve?

**S.** They serve for the help of vertue, and to make us perfect in the way of God.

D 3 because

because through *Fear*, we  
 abstain from sin: through  
*Pity*, we are devout and  
 obedient to God: through  
*Knowledg*, we are taught  
 to understand the will of  
 God: through *Fortitude*,  
 we are helpt to put  
 the same in execution: through  
*Counsel* we are admonished  
 of the deceits of the di-  
 vel: through *Vnder-  
 Standing*, we are elevated  
 to penetrate the mysteries  
 of fayth: through *Wise-  
 dome* we become perfect,  
 ordering all our life, and  
 works to the glory of God,  
 be-



cause the Wise man doth  
think upon his last end, &  
therunto directeth every  
thing he doth.

Of the Works of Mercy.

**M.** **H**OW many be the works  
of Mercy, which we  
shall be demandet account of  
in particuler, at the day of  
judgement?

**S.** They be seven.

1. To give food to the hun-  
gry.

2. To give drink to the thirsty.

3. To cloath the naked.

4. To harbour pilgrims.

5. To visit the sick.

6. To visit the imprisoned.

D 4

7. To

7. To bury the dead.

M. These be corporal works  
of mercy be there any spi-  
ritual?

S. There be other seven, to  
wit.

1. To give counsel to the doubt-  
ful.

2. To instruct the ignorants.

3. To admonish sinners.

4. To comfort the afflicted.

5. To pardon offences.

6. To support patiently, &  
remit injuries.

7. To pray to God for the  
living & dead.

## Of sins.

**M. T**O come now to sins:  
How many sorts be  
there of Sins?

**S.** Two. Original, & Actua-  
l, which are afterwards de-  
vided into Mortal and Ve-  
nial.

**M.** What is Original sin?

**S.** It is that, with which we  
are all born, and we have  
it as it were by inheritance  
from our first Father Adam.

**M.** How is this sin blotted  
out?

**S.** With holy baptism, &  
therefore he that dieth with-

D s                      out

out Baptism goeth to *Limbus*, & is deprived for ever of the glory of Heaven.

*M. What is mortal sin?*

*S.* It is that which we commit against the Charity of God, or our neighbour: & it is called *mortal*, because it depriveth the soul of her spiritual life, which is the grace of God.

*M. How is this sin forgiven?*

*S.* By holy Baptism when a man is baptized in age, & hath committed sin actually before or by the Sacrament  
of

of Penance, as hath bin  
said before. And who so  
dieth in mortal sin, goeth  
to the everlasting pains of  
hell.

*M. What is Venial sin?*

*S.* It is that which is not  
against Charity, nor depri-  
veth the soul of grace, nor  
sendeth it to the pains of  
hell; but nevertheless it dis-  
pleaseth God, because it is  
not conformable to his will;  
and it diminisheth the fer-  
your of charity, and there-  
fore it must be purged in  
this world, or in Purgatory  
in the other life.

*M.*

M. How many be the Capital  
deadly sins, & as it were  
fountains of all sins?

S. They be seven, & every  
one hath an opposit, or con-  
trary Vertue.

1. Pride, to which is oppo-  
sit Humility.

2. Covetousnes, to which is  
opposit Liberality.

3. Lechery, to which is op-  
posit Chastity.

4. Anger, to which is op-  
posit Patience.

5. Gluttony, to which is op-  
posit Abstinence:

6. Envy, to which is oppo-  
sit Brotherly love.

7. Sloth

Sloth to which is opposite Diligence.

Q. How many be the sins, against the Holy Ghost?

A. They be six. 1. Despair of salvation. 2. Presumption to be saved without merits. 3. To impugn the known truth. 4. Envy at other mens grace. 5. Obstinacy in sin. 6. Final impenitence.

Q. How many be the sins that cry vengeance in the sight of God?

A. They be four. 1. Willful murder. 2. Carnal sin against natur. 3. Oppression of the poor. 4. To defraude  
de

*A short*  
de Workemen of their wages.

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Of the four last things : &  
of the Rosary.

M. **H**ow many be the last things of Man which the Scripture calleth last, & which being wel considered do make us abstain from sin?  
S. Four, to wit, 1. Death 2. Iudgement. 3. Hell. 4. Heaven.

M. What exercise have you to maintain your devotion?  
S. I say the Rosary of our Lady, and do meditate the fifteen



fifteen myseries of the  
same, wherin is contained  
the life of our Lord IESVS  
Christ.

*M. Which be the fifteen my-  
series of the Roſary?*

*S. There be five joyfull. 1. The  
Annuntiation of our B. La-  
dy by the Angel. 2. The Vi-  
sitation of S. Elizabeth. 3.  
The Nativity of our Lord.  
4. The Presentation in the  
Temple. 5. The disputing of  
the child IESVS with the  
Doctors.*

*Other five, be sorrowful.*

*1. The prayer in the garden.  
2. The whipping at the pil-  
lar. 3. The crowning with*

54      A short  
thorns. 4. The carrying of  
the Crosse. 5. The crucify-  
ing, and death of our Sa-  
viour.

*The last five, be glorious*

1. The resurrection of our  
Lord. 2. His Ascension. 3.  
The comming of the holy  
Ghost 4. The Assumption  
of our Blessed Lady. 5. Her  
Coronation, & Exaltation  
above all the Quires of An-  
gels.

E I N I S

